

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 199.

The Principles of Nature.

HOLLOW PREACHING AND EMPTY STOMACHS.

TO THE EDITOR OF THE SPIRITUAL TELEGRAPH:

Mr. Editor—Your remarks in reviewing Dr. Robinson's article on "Spiritual Quackery," are conclusive and unanswerable, except by inventors struggling together by a prejudiced mind. Dr. Robinson, like all those who fight against shadows, leaves the substance of his argument hidden beneath satirical figures and metaphors. His premises assert that "Truth is high, the God is exalted; the common people can not hear it gladly;" and his conclusions are that as "Jesus had no place to lay his head, the true reformer asks but to live—to live and suffer (if need be) for the humanity he loves; and that his reward is not of this world, and his house is not built with hands, but eternal and in the heavens." So "he who can not endure can not labor in the cause of human elevation" without compensation; "his soul is not great enough, his aspirations not high enough, his thoughts not pure enough." Surely the Dr. is a "Daniel come to judgment," and his dicta must strike terror to the mind of all those who exercise the gifts which God has bestowed upon them. He asserts that "there is a glorious democracy in Nature, and she bestows her really valuable gifts without injustice." True, and his very assertion strikes off the taproot of his whole argument, and leaves his scribbled assertions sapless—dead. Nature's bounty provides man with certain productions freely—without labor, without care; but if man attempts to exert from her the cereals that repose in her bosom, without compensating her for her laborious workings in her soil, he will be grievously disappointed; she will give to man all that her Creator intended she should impart, without money and without price. Her democratic freeness is overruled by her confederated duties, and she steps at the threshold of the bestowal of free gift, and requires a helping-hand of man to recompense her before she grants that which labor alone could have enabled her to produce.

Again, he remarks that "it is to be doubted whether the Divine gifts of healing, prophesying, and discerning of Spirits, which attached to Jesus, Paul, Peter and others, were ever converted into money." It would seem that those blessings were the air and water—to be received and used, not to be made "articles of traffic." Herein Dr. R. mistakes, by not properly comprehending the idea contained in Luke 10:4, wherein Jesus says that the disciples should remain in the houses of those to whom they gave their benedictions, "eating and drinking such things as they gave, for the laborer is worthy of his hire; go ye from house to house," thus plainly indicating that the bestower of gifts, accompanied by labor in such benediction, could be recompensed by those to whom such benedictions were given. And Dr. R. appears to think that, because Jesus commanded them, when departing on a mission, "not to carry purse, nor scrip, nor shoes, and to salute no man by the way," that they were not to receive money, scrip, nor shoes to salute men when arrived at their field of labor. If they were commanded to set forth on their mission of healing and preaching, and not to carry with them purse nor scrip, nor salute any man by the way, what reason that they should not receive the former and salute the latter when they arrived at their field of labor? They were to "carry no purse, no scrip, nor shoes by the way," if this means the meaning, "Disconnect 'purse, scrip, and shoes' from 'by the way,'" and how explain the words of Jesus to his disciples on a subsequent occasion, Luke 22:35, "Whereupon he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye anything? And they said nothing. Then said he unto them, but now he that hath a purse, let him take it, and likewise his scrip." Thus we perceive that the command spoken of in Luke 10:4, was invented by Jesus to prevent the laborers from ministering to their own necessities; and hence, when on a mission, they were directed not to carry that which could procure for them the necessities of life, as it was the duty of those whom they benefited physically, morally and spiritually, to attend to and supply their needs, "for the laborer is worthy of his hire."

Jesus' words certainly indicate that some of them, if not all, had both purse and scrip, but they had been laid aside; and now as persecution was to follow them, with its blood-stained rage, they must not expect the world to favor them with purse and scrip, as it would more likely bestow curses than pence upon them. The hackneyed words of perverted truths, in relation to compensation for spiritual labor, have "rung their changes" in the ears of the selfish of God's earth so long, that men persevere in stereotyped facts, which exist only in the hearts and not in the understandings of men. Equivalences are written upon the tablets of God's orderings, and whenever man transgresses that principle he robs his fellow man and disobeys God; and no man has any right to expect his fellow laborer to impart that which springs from his brain or muscles, or that which outflows through the agency of his spirit, by the influx of disembodied Spirits, without rendering a *quid pro quo* for the same.

Dr. R., like many others of the same class of minds, can not distinguish between gifts and requirements. A gift is free, and hence recompense is not expected, nor should it be offered; but a man may impart the benefits of another's gift, and labor may be required by the recipient to accomplish the act; then requital should be made for the work performed in transmitting a gift. This water is a gift, and yet it may be placed deep within the bowels of the earth, and require much labor to bring it forth. In this case, would it be just in Dr. R. to require the performer of such labor to furnish him, gratis, with said water,

although the water is a free gift from God! Certainly not. Again, the seeds of the earth are free gifts, and yet how preposterous the requirement that nature should give man the fruit thereof, without the necessary and just charge of labor being first paid by him!

So in every case, where gifts are accompanied with requirements of labor to be of any benefit to man, the labor should be compensated before the gift is enjoyed.

In applying these arguments to sustain the right and justice of mediums charging for their services, I need only remark, that the knowledge of compounding, prescribing and administering healing remedies is a gift, and the gift can not be of any benefit to man except the recipient devotes time and attention thereto. Hence for such labor the medium should be required. Again, knowledge of spiritual things, and the power of graphically setting them before the minds of the people, may be a gift; but the effort and time bestowed in so doing is labor, and for such man should be paid. These truths are simple, and require no reasoning to make them plain.

The right to exact remuneration for spiritual labors being established, it only remains to notice the objections of the Doctor, as regards this tariff of prices charged, which I dismiss with a word.

Every man has the inalienable right to require for his labor that which he may think it worth; and if he can not obtain what he may think a sufficient compensation, he has the privilege of accepting a lower rate; but any coercion of his fellow-man to compel him to accept what the employer may consider an equivalent, is *ranked tyranny*, and the subject of said power is a slave.

In conclusion, I would remark that for three years I gave my whole time as a medium, gratuitously, to my fellow-men, in order that I might convince them of the truth of Spiritualism. I am a writing, speaking, clairvoyant and healing medium, and have had as many tests of the truth of Spiritualism imparted through me as any medium extant, and yet I never asked nor received a dollar during the period; and furthermore, I have refused, time and again, money for my services. I was able to do this, because my own good right arm had carved out for me a sufficiency long before I became a medium, and hence I could afford to scatter my labors gratuitously on the right and left without injury to myself or those who depend upon me. And yet I always was impressed that I should ask a requital for my services, because the "laborer is worthy of his hire." The only reason I did not do so was—I frankly confess it—a feeling of false pride, which I now feel was unjust to myself and injurious to my fellow man. Men prize that most which takes labor or money to procure it. I feel that if I had taken pay for my services, I might have done much good with it. Lately I have demanded that wherever labor is required of me by others, I must be paid for it, whether spiritual or material, and on this maxim I stand, that "The world is a stage, and all the people therein are its players." There is the manager, Time, who apportions our parts; the prompter, Memory, who prompts forgotten passages; the orchestra, Harmony, without which all would be discord; and the actors, the People, who mouth their parts, and strut like puppets on their mimic stages. Each has his part, and is paid according to his ability. The manager does not require the walking gentleman to perform the duties of box-keeper, nor that the usher's place shall be filled by the first tragedian. All are chosen for their peculiar fitness for their respective parts; and hence, although the tragedian's voice, form and style are gifts, yet he is not expected to bestow them gratuitously, nor at the price that a call-boy could be obtained. Hence, being on this world's stage, each must perform in those parts that he is qualified for; and each must receive what the world is willing to pay, or else refuse to act.

Now I would not agree to be used for the benefit of Dr. R., without a higher compensation than some others do require; and per consequence, if the Doctor thought my services more valuable than another's, he should not cavil at the price I charge. If I bestow charity on the poor, that is no reason I should upon those who are able to pay, because it prevents me oftentimes from doing the good I would; and by doing an injustice to myself, I am prevented from being charitable to others. J. K.

REVIEWERS OF PROF. HARE.

Dear Sir—I send you some clippings from the *New Church Herald*, (edited by Sabin Hough, Philadelphia) that Spiritualists who investigate from a simple love of the truth—whatever it may be—with their eyes and ears open, may learn the condition of those who would be called Spiritualists who investigate the modern wonders with their eyes and ears closed, their understanding stultified by belief in authoritative teaching, and their decisions of judgment already made before commencing investigation.

The article in Mr. Hough's paper, from which I make the extracts, is headed "T. S. Arthur's Views of the Spiritual Manifestations," and is extracted from the proof-sheet of the coming (February) number of the *Home Gazette*, edited by Mr. Arthur, in which he criticizes Prof. Hare's book. In the appendix to Capron's book, I see that T. S. Arthur has before this tried to illuminate the spiritual world with a *foyer of words*. After paying that deference to Prof. Hare's scientific attainments, which he must not withhold, he says:

But, in leaving the world of scientific demonstration, and entering without a guide, through modern enchantments, the invisible world, he

has lost his way, and become a passive subject in the hands of vain, false, tricky, and wicked Spirits, who hold his reason passive while they pour into his mind a bewildering flood of truth and falsehood, mixed up in confusion inextricable. Like Judge Edmonds, Talmadge, and a few others, eminent in position and natural requirements, he stands a sad spectacle to sound-minded men, and a warning to all not to venture with too much self-confidence upon this dangerous ground of so-called Spiritualism.

Now is that not a grand outpouring of "a bewildering flood of (would-be) truth and falsehood" with abundance of "self-confidence," all "mixed up in confusion inextricable," from a "vain, false, tricky, and wicked spirit?" I say a vain, false, tricky, and wicked spirit—for the spirit (or disposition) that would blindfold the intellect or cramp the understanding, is very *Satan himself*, and at-one-ment with all evil; and though such may flatter themselves that they possess the true key of heaven, and thank God that they do not see any sin they commit, still they are the devil's own choice, *Spirit-mediums*; and serve him with a willing heart, a thoughtful head, and an industrious hand, without requiring his majesty even to tip a table or scribble a sheet of foolscap through their muscles.

Prof. Hare has spent a life-time in the pursuit of facts; and what is that but the investigation of truth? His success as an investigator has gained him a world-wide renown. He has reared more pillars in the temple of science than any other *avant* living. The useful inventions which he has brought forth to the world from the hidden working places of the Creator, have contributed very largely to the present highly civilized state of the world, and are truly valued by his fellow-servants like the ancients valued the use of fire—a boon so precious that they could not conceive that that it had been stolen from heaven.

But this same pioneer through the hidden labyrinth of the Almighty's workings—who has grown floury in handing truth from God to his fellow-men—ventures once more to trust those God-given senses which have so often brought up the precious pearls of knowledge from the ocean-depths of nature's casket. And then what do we see? Why a few verdant dabbles in words raise their hands in pious horror, and exclaim, "O, what a sad spectacle to sound-minded men!" (1)—"a warning not to enter with too much self-confidence upon this dangerous ground of Spiritualism!" "without a guide!" Was ever efficiency more bold, or self-confidence more oversteering than in these blind leaders of the blindfolded. But Prof. Hare should have had a "guide" in this particular investigation, say they. So say I. And a guide he had; for he was guided by those very faculties which God gave to guide him, and saw and believed. What his understanding affirmed, his reason acquiesced in without his going to some other man who had no other faculties for acquiring knowledge than he himself had, and then making a mockery of the Author of his understanding by asking to be told what he must conclude. No, he concluded as a man—as every man always must and will conclude—from the evidence of his senses—providing he is not in the delucian mist which rises from the lust of dominating over the human race; or for the pleasure of a self-life, has concluded that he will believe that so-called, just because some bishop, presbyter or elder has said it is so.

Hare judged for himself, without consulting these self-appointed guide-posts to the gates of the new Jerusalem; and this is the burden of his offense. He dared hearken to the voice thundered from the right hand of the Almighty down through the angelic heavens and Spirit-spheres to the lips of the God-man Jesus—"Why judge ye not of yourselves what is right?" (Luke 12:57)—and for this he is robbed of his fair fame and denounced for a crazy man by those who never added one iota to the sum of human knowledge.

Messrs. Arthur and Hough think that Prof. Hare should have taken Swedenborg's writings for his guide in Spiritualism. Now, why take Swedenborg in one thing more than another. Suppose Hare had taken Swedenborg's nonsensical book on chemistry for his guide in his profession, would he ever have given the world those rich fruits of science? Would he ever have been able to satisfy his judgment that water is a simple substance, from which every other substance is formed, just because Swedenborg says so in his nonsensical book, while the every-day experience of his senses in his laboratory told him that water is a compound of two substances, and that there were over sixty other substances, with multitudes of their combinations, which contained neither water nor any element of water? Would he have been able to comprehend that common salt (chloride of sodium) was more than two fifths water (as Swedenborg says in his book) when his senses would tell him in his analysis that it did not contain a particle of water, or anything found in water? What man in his right mind would have expected Prof. Hare to have taken such a course in his chemical researches? Who would not have exclaimed that Prof. Hare was delirious to set about confirming Swedenborg's speculations, when he had the same faculties that Swedenborg had, and could judge for himself.

Now, these Swedenborgian gentlemen can not be so infuriated as to condemn Prof. Hare for not taking Swedenborg for his guide in chemistry. Then why deride him as a "sad spectacle," for not going to Swedenborg to know if a table could be moved without bodily contact? Why not use the same means for investigation in one case as in the other? Where is the principle of discrimination?

But suppose he had gone to Swedenborg for instruction, might he not have had to pour over his voluminous writings a

long time (probably a longer time than his days will last) before coming to a conclusion? And then, after, might he not have found Swedenborg as inconsistent and contradictory as the host of would-be interpreters of Swedenborg? And last of all, (though by no means the least) might he not have found that Swedenborg testifies from the evidence of his senses, that Spirits can move dead matter! Only see what a "sad spectacle" the good old seer made himself to Messrs. Hough, Arthur & Co., when he penned in his diary, "I saw with amazement that Spirits can move material things; for this night, as a Spirit came running violently to me, the motion of the air, caused by the passage of his body, flared the candle, and flurried the papers on which I was writing, off the table." O you simple creature! exclaim Messrs. Hough, Arthur & Co. How you do display your ignorance of biography. Do you not know that the Spirit flurried (biologized) Swedenborg, and made the simple old fool (like Prof. Hare) believe that they blew his light and papers, when all the while they did no such thing? And so, after all, it is to these gentlemen, and not to Swedenborg, to whom men should go for the light of the world.

The extract made above from the *Herald*, is but a sample of nearly a column of fulsome claims of superior wisdom for the editors of the *Home Gazette*, and the *New Church Herald*, and of covert abuse of Hare. They admit Dr. Hare's honesty in the matter, and in the next sentence break out in a hypocritical wall with:

But the Spirits proved an over-match for him, and soon led his reason and sense captive, even to the extent of entire belief in their power to act upon dead matter.

It is only at the close of the article that even the appearance of argument is attempted:

The *New Church Herald* takes the negative side of the question—"Can Spirits move material things?" and regards all persons who believe that they have seen dead material objects moved through the sole agency of Spirits, as having been, for the time, the victims of a phantasy, procured by the Spirits under whose influence they had permitted themselves to come. This is our own view of the matter. If neither time nor space can be predicated of Spirits, how can they move things in space? If they are immaterial, how can they touch material things? If Spirits have power to overcome the law of gravitation, so far as a table or chair is concerned, they have power to do so in things of more importance—to throw down a house, set fire to a certain building, to a lighted candle, or drawing a chair from a carriage wheel—nay, to stop the earth in its diurnal motion! The thing is too absurd.

Did it ever occur to these philosophers (?) that God is a Spirit, wholly immaterial, and yet he can move dead matter just as he will—that he neither is in time nor space, and yet he created all time and space, together with all things they contain? "If neither time nor space can be predicated of God, 'how can' he 'move things in space'?" "If he 'is immaterial, how can' he 'touch material things'?" "The thing is too absurd."

The apostle spoke of some whose God was their belly. With such of course we are at once disarmed of our immaterial argument. However, the determination here not to admit that Spirit can move matter, probably arises from a last more desolating than the bodily appetite. Perhaps it arises from a desire to have men follow and exclaim, O how learned! O how wise! (See "True Christian Religion," Nos. 333, 334.) Or perhaps it arises from "army-don," or that "state and desire of mind to wage war under the influence of falsified truths, arising from the love of eminence and universal dominion," whence they would have men ride the horse of the understanding of the word (Bible), with the bridle about their necks, with the back turned to the horse's head, and the face to the horse's tail, lest light should enter the eye as to whether the horse (understanding) is going. (See T. C. R., No. 113.)

It is not from the abundance of their knowledge that these men set themselves up as finger-posts and lights on the road to the new dispensation. It is not because they know, but because they do not know how Spirits can move dead matter, that they cry out impossible! and falsify Swedenborg's writings to sustain their ignorance.

Every one who has but run over Swedenborg's writings knows that he gave to Spirits a *focus*—just round about the planets, they had lived on—and also a "substantial body" composed of both spiritual and natural substances, for which the Orthodox have falsely accused him of teaching a material heaven, and of being a materialist. In his Diary, No. 3470, is a dissertation "On Spirit, that it is extended." However, the passages I have marked from his Diary were penned in the fore-part of his Spirit-intercourse. But in the T. C. R., which was his last work, he says that at death the soul casts off all things of the body, "excepting a certain circumambient accretion from the purer substances of the natural world." No. 29 of this same book is full and clear to the point. (It much regret that it is too long to quote.) In the "Angelic Wisdom Concerning the Divine Love and Wisdom," which is universally admitted to be Swedenborg's best effort, we read in No. 257:

"The natural mind of man consists both of spiritual and natural substances; from its spiritual substance thought is produced, but not from its natural substance; the latter substances recede when a man dies, but not the spiritual substances; hence the same mind after death remains in a form like what it had in the world. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous coverings of the spiritual body of spirits and angels; by means of this covering which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate continent."

And again, at 260:

"The natural mind reacts against the spiritual, because the natural mind consists of substances not only of the spiritual but also of the

natural world (as was said in No. 257), and the substances of the natural world, the substances of the natural world in themselves are dead, and are acted on from without by the things of the spiritual world; and things dead, and which are acted on from without, naturally resist, and consequently react from their very nature."

Could evidences be more to the point, or the proof more satisfactory? Now, if the cutaneous coverings of the spiritual bodies of spirits and angels are formed from the purer substances of the natural world, then have they not at their command those potent forces which chemists call the imponderables—heat, light, electricity and magnetism? Can any one conceive of anything that can act on matter more vigorously than these potent forces? which by the testimony of Swedenborg must be just as obedient to the will of Spirits as our earthly bodies are to us? Talk about Spirits not being able to move a table! because if they could do so, "they could do things of more importance—throw down a house; set fire to a curtain by raising to it a lighted candle, or draw a chair from a carriage wheel." They doubtless could do so, and doubtless would do it, were they as wicked as pseudo-saints make them, or were they no government over the spiritual world.

To get Swedenborg's idea of the cutaneous covering, which are formed of the purer substances of the natural world, we must consider these matters, not as being formed into skin, but as serving in the corresponding function; i. e., as being the least vital, merely retaining, holding and covering. I have been told by a Spirit (Swedenborg's) that the spiritual body is the adaptation of substances to substance, not in space, but in quality, the purer substances of the material world being the last in the series; but the earthly body being but the locating of masses of substances in position with respect to the location of other masses, angels and spirits consider the spiritual body as real, and hence call it the "substantial body," for it is the substances themselves; but the earthly body they consider as relatively not a real body, and hence call it the "form," for it is but arrangement of substance.

ADDENDUM.—Just as I was about to sign the above a Spirit came running to me, saying he was just in time, etc. He said that he had heard a discourse by Mr. Hough about three years since, in which he explained all the moving of dead matter by Spirits as being but appearances, and that in that manner false miracles were wrought; that the turning of Aaron's rod into a serpent before Pharaoh was a genuine Divine miracle; but the magicians, by the aid of evil Spirits, "induced upon the minds of the Egyptians the same appearance," to destroy their belief in the formation of the genuine snake. But now he fears that probably he was imposed on by more appearances in that discourse; for, leaving the natural world afterward and passing into the spiritual, and the Spirit-manifestations being discussed, he took occasion to display his wisdom in appearances, when all the Spirits laughed at him, and asked him to explain how the real serpent (or rod) did to swallow an appearance (or rod). (Exod. 7:10, 11, 12.) He therefore requests Sabin to consider and explain the difficulty, and inform the world of Spirits through the *Herald*.

I would suggest that, while considering the swallowing of appearance, he also consider whether feeding on appearances is very nourishing—whether it might produce indigestion, and also whether it may not produce flatulency—of course I mean spiritually!

JOSEPH A.

NOTE.—The foregoing was written by a gentleman of high scientific acquirements, whose name is with us.—Eds.

COMPENSATION.

POTENTIALITY, or action and reaction, we meet in every part of nature; in darkness and light, in heat and cold, in the ebb and flow of waters, in male and female, in the inspiration and expiration of plants and animals, in the systole and diastole of the heart, in the undulations of fluids and of sound, in the centrifugal and centripetal gravity, in electricity, galvanism, and chemical affinity. Superinduced magnetism at one end of a needle, the opposite magnetism takes place at the other end. If the South attracts, the North repels. To empty here, you must condense there. An inevitable dualism bisects nature, so that, each thing is a half, and suggests another thing to make it whole—as spirit, matter—man, woman—subjective, objective—in, out—upper, under—motion, rest—yes, nay.

Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every animal tribe. The reaction so gradual in the elements, is repeated within these boundaries. For example, in the animal kingdom, the physiologist has observed that no creatures are favorites, but a certain compensation balances every gift and every defect. A surplusage given to one part, is paid out of a reduction from another part of the same creature. If the head and neck are enlarged, the trunk and extremities are cut short.

The theory of the mechanic forces is another example. What we gain in power, is lost in time, and the reverse. The periscope or compensating forces of the planets are another instance. The influences of climate and soil in political history are another. The cold climate invigorates; the barren soil does not breed fevers, crocodiles, tigers or scorpions.

The same dualism underlies the nature and condition of man. Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which

ON Friday evening of this week Mr. Davis will conclude his present course of lectures with the subject—"America's future considered politically, ecclesiastically, and spiritually." Mr. Davis is about changing his residence from Brooklyn to the upper part of this city.

A REMARKABLE MAN.

The Year 1650: The year just commenced is the latter part of the 16th and beginning of the 1st year of the first-pandure of the 1st tables; the 6509th year of the Julius period; the latter part of the 16th and beginning of the 537th year since the creation of the world according to Jaro; the 2609th year since the foundation of the city according to the Veto; the 2824th year of the Olympiad; the latter part of the 1724, and beginning of the 1734 year of the twelve lunar cycles the Hira or Light of Mahomet, which took place 16th of the 1st month; the 16th and 17th tables make this year the 7093th from creation; the Greek and Chinese tables make this year the 6362d, and sixteen years later than the 6362d, and some eastern churches the 6361st year of the Greek epoch. The Chinese also have a 60-year planetary cycle, of which 60 years they have now elapsed, the 2799th year, of which they now are in the 16th year in the year 1655. The 16th and 17th tables make this year 7200; the 8th and 9th 7157, and the 5th and 6th 6955.

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